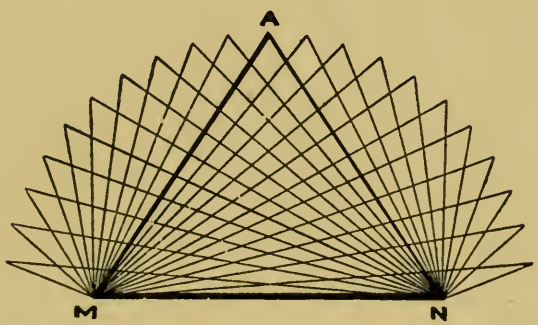
The Great Work
in America



The Philosophy of Individual Life

SEPTEMBER, 1926
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Number 5

THE GREAT WORK IN AMERICA

A monthly magazine, published by J. E. Richardson, the first day of every month. This journal co-ordinates the known facts and principles of physical Nature with the demonstrated facts and principles of spiritual Nature; giving to the world an authentic statement of the teachings and findings of the Great School Of Natural Science.

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THE GREAT WORK IN AMERICA

POLARITY—IS IT CONSTRUCTIVE OR DESTRUCTIVE?

The subject of Polarity is a topic of such vital interest to most students of all science, and so many questions keep coming to me concerning the subject, that I believe a short article, giving the basic principle, and answering the question whether or not the Law of Polarity is constructive or destructive, will be of value to all the Students, Friends and Readers of our magazine this month. For this reason I shall endeavor to cover the subject matter in such manner as to answer all the various questions.

It is rather difficult to explain in words exactly the meaning which scientists give the word "Polarity" when they use it, in such manner as to make it clear to the student. In order to do this I must go back to its primary aspect and use only the simplest language, that we may not become enmeshed in the mazes of scientific terms.

The earth has two "poles", due in some way to the fact that the earth is a magnetic body. Its poles are at opposite points, in space. In terms of magnetism, these poles are also exact opposites. That is, one is positive and the other is negative, in a magnetic sense, or magnetically speaking (as our scientists would say). Every other planet manifests the same conditions, and hence the planets, revolving in space, are all affected by the pull of magnetic force in such manner that the positive pole of each planet is attracted by the negative pole of every other planet. The result is that they assume toward each other a definite relation and position, as they swing through space.

And it is this Law of Polarity (sometimes called "Planetary Gravity") that holds them in space and governs the definite courses they travel—in their relations to each other.

As nearly as it is possible for phyical science to demonstrate the principle, it seems to be a fact running through all nature, that even down to the smallest atom, or molecule, or eon of matter, the same Law holds true. That is to say, every atom of matter is just a little "planet", having its two opposite poles (magnetically) which govern its relation to other atoms.

The entire field of Chemistry is governed by this same great *Law of Polarity*. It is this principle that causes the various kinds of atoms to have an attraction for each other. And this Law of Polarity in Chemistry, which is known also as "*Chemical* Affinity", or "Chemical Attraction", causes the gathering of chemical atoms together into the various "Chemical Compounds".

Let me illustrate: Wherever this principle of Chemical Affinity operates so as to draw together into close relation two atoms of hydrogen with one atom of oxygen, the result is what we call "*Water*". And this is worthy of more than a mere passing thought; stop for a moment and realize that all through the great oceans of water, from a chemical analysis of the substance we find each and every atom of oxygen has attracted to itself and holds there two atoms of hydrogen; and that is why we designate the chemical formula of water by the symbol "H2O", meaning simply "Hydrogen 2 atoms with Oxygen 1 atom".

Is it not interesting to think of water in this sense? In all the great Pacific, or Atlantic, Ocean there are just twice as many atoms of hydrogen as there are of oxygen, and they are all related to each other in just that way—namely, every atom of oxygen attracts to it and holds two atoms of hydrogen so closely that no other atoms of other kinds come between them. This has reference purely to physical matter alone, however, and not to spiritual.

But suppose now the formula were "NH3"—meaning one atom of nitrogen with three atoms of hydrogen. In this case, instead of an ocean of water, we would have an ocean of

"Ammonia", if the temperature is as low as 36 degrees below zero.

And again: If the atoms were associated together according to the formula "C2H5OH", then our great ocean steamships would be plowing their way through oceans of "Alcohol" instead of water—and might have a difficult time keeping their course.

We might go on indefinitely, putting the elements together in different ratios or proportions; and with each combination we would have a different result.

From the foregoing it must be apparent that every one of these various compounds is due to the action of "Polarity" in the atoms of which it is composed. And again, as to any given compound, it is the "*Constructive*" action and power of this principle that preserves its constituency.

In this sense we must answer the question in the affirmative and say that "Polarity" is *Constructive*, or that the "Law of Polarity" is the "*Constructive Principle in Action*".

On the other hand, let us look at the matter from this viewpoint: Take Water, H2O. Suppose the metal Potassium were brought into contact with it—what happens? The Oxygen immediately separates from its two Hydrogen atoms and combines with two Potassium atoms instead. The reaction is so violent, and the heat generated is so great, that the escaping two Hydrogen atoms are set on fire; that is, they immediately form a new union with an Oxygen atom of air, and the result is the well-known combination we call "Lye".

Now in this case, the action of "Polarity" in the Potassium has broken up the combination of H2O, and has destroyed the "Water". Therefore, insofar as *water* is concerned, "Polarity", or the "Law of Polarity" in this case was "*Destructive*"—was it not? However, at the same time, insofar as the Lye is concerned it is still "*Constructive*"—is it not?

In *Harmonics of Evolution*, Vol. 1 of the Harmonic Series, it is stated by the author in substance, that the Law of Affinity, or "Polarity", involves both *Attraction* and *Repulsion;* but that *in essence* there is no such thing as *Repulsion;* because that

which *seems* to be repulsion is but the result of greater *Attraction* in other lines, or other directions and relations.

For example, the repulsion of two positive or two negative electrical charges can be explained as an expression of a closer affinity, or a new attraction. In W. Watson's text-book on physics, he says: "A line of force will always start from a body which is positively electrified and end in a body which is negatively electrified. * * * If a body is charged with *e* units of positive electricity, so that *e* lines of force leave the body and must terminate on a negatively charged body, somewhere or other there must necessarily exist *e* units of negative electricity."

Now let us assume each line of force, radiating in all directions, to be a stretched rubber thread, holding in place a pith-ball charged with positive electricity. Then let us suppose that we move another positively charged pith-ball (also held in place by a rubber thread) near the first pith-ball. What would be the result? Simply this: The rubber threads between the two balls would be bent, or curved, with the result that the pulling force between the two pith-balls, in each other's direction, would be lessened and the two balls would move away from each other until they reached their new equilibrium.

Thus we readily can see that what *looks* like repulsion can be explained by the data of physical science alone, to be, in reality, *greater attraction elsewhere*. This may be shown much more clearly from the data of Higher Science, which is but a higher expression of Physical Science.

The Law of Polarity in action which constructively builds up the beautiful mosses that cover the granite boulder at the same time is disintegrating the granite boulder and using its substance to feed the moss that covers it. Thus, to the moss the Law of Polarity is *constructive* and to the granite boulder it is *destructive*. But, after all, the sum-total of the process means simply *"Change"*.

From this you will observe that it is virtually impossible to separate the principle or process of Polarity, in such manner that at all times its spells "Construction" or "Destruction".

The same Principle of Polarity that is building up these

physical bodies of ours, from day to day, is at the same time disintegrating and tearing down the vegetable and animal forms we use for physical foods.

In a psychic sense, whatever weakens the intelligence, disorganizes the Power of Will in the individual, or subjects the powers of the Soul to the Will of others, is *Destructive*. And so, *Psychic Subjection* is always *destructive* in its effects upon the subject.

And now I can hear the question: How is it possible to arrive at an actual demonstration of the knowledge that the positive pole of each planet is attracted by the negative pole of every other planet?

Most any of is readily able to understand the possibility of demonstrating this fact within the bounds of our own planet. And those of us who know of the Higher Science know that the Great Friends and Scientists on the other side of life, have the power to visit personally other planets and there obtain the knowledge and demonstrate the fact of this subject with the same scientific exactness as physical scientists have demonstrated it on this physical planet.

The "Law of Polarity" as stated in the foregoing, is a statement of the findings of the school of Physical Science, substantiated and verified by the school of Higher Science.

These findings, as given, I believe will answer the questions of most of the earnest inquirers who have written in concerning the subject. And in this connection, by way of conclusion, let me say that I believe a thorough reading of the Harmonic Series will answer most all other questions which may arise in the minds of my readers, either directly or by logical inference.

Your Elder Brother.

J. E. Richardson, T.K.

From the Valley of the Pines.

PINE NEEDLES

By Joseph A. Sadony

EXPERIENCES

To improve the future,
Review the past.
Our sorrows are receipts for debts paid.
Our good deeds are negotiable checks.

VANITY

"They call me a blind fool,
"And they do not know that I lead them."
Vanity!
And yet I would rather be called a fool
And have the silent assurance that
I am a King,
Than to be called a King,
When my conscience
Cries, "Fool!"

HONOR

Do not seek a crown
Until you are able to wear sack-cloth
And know poverty, sorrow and pain.
This, that you may know
The thrills of both the Archer
And his Victim.

TRUTH

The last stroke of the bell
Tells the time.
The others tell only part of the truth.

MODERATION

The wolf that steals a sheep
Now and then,
At greater intervals,

Is more apt to die of old age
Than the one that makes a hog of himself.

CAUTION
A chosen shepherd should,
And must know of the wolves' habits
As much as what is for the welfare
Of his sheep.
Only then is he a good shepherd.

JUSTICE
Justice is an axe in the hands
Of trusted pioneers.
It must have a keen edge
Gained from experience.
It must be tempered with prudence.
And used with discretion and consideration,
With sympathy and kindness.
Then, and only then, will Law and Order
Uphold the Ideals of God's noble-men.

BLINDNESS
One often arrives at a blank wall
Dismayed.
And failing to look up.
One does not see the ladder hanging from on high.

LOVE
In human experience,
Perhaps the most precious time lost.
The greatest tortures.
The most tears shed,
The greatest cruelties.
Wars and bloodshed,
Have been endured and committed
In the name of a man-shaped God.
And (what irony!) called Love.
Humanity has shaped and clothed Him.
Which is as impossible as for a new-born Babe
To support its father by its understanding.

Why? When? And where?
An understanding mind knows that God exists.
Whether we are in His likeness,
Or will be in centuries to come,
Or perhaps at the close of our perfection,
Or never,—
It does not matter.
The great problem that has been,
Is, and ever will be before us,
Is to learn, not *what* to love,—
But *how!*

ULTIMATES

Men may be able to analyze all functions of the body
And yet fail at that organ which does the analyzing.
And functioning itself.
For that essence of life is as a flowing spring.
Its own activity carries it beyond the reason of men.
While they reach out for it,
It has already eluded their grasp,
It has escaped, and has passed
And mingles with the elements
Of Nature in the broad river channel,
Which carries it into the sea of life.

CRITICISM

May the man who will criticize
Be charitable enough
So that he may deserve pity and mercy.

ACTION

It is not because you think
That makes it so.
To think a want lays a foundation.
To realize it demands action and perseverance.

PROGRESS

He who sets a pace
Must keep it up.
Or he will be crushed by those behind
Who are kept pacing.

LETTERS FROM A SAGE

By SIGMUND LOWE

My Dear Friend:

Your very clear and concise letter received. And I can assure you that I heartily agree with you in your assertion that what the world needs is a clarified understanding of the fundamental principles of Life and Death. And I surely sympathize with you when you say that you, personally, have arrived at that stage in your intellectual evolution, where you feel that you must have exact knowledge.

You are tired, you say, of taking things for granted; of assuming a knowledge of things that you cannot actually prove to your own personal satisfaction.

Yes, my friend, I can readily understand your position. For not only you, but thousands of other intelligent men and women are today facing the same problem.

It seems as though we have arrived at a transition period in the history of mankind. Humanity everywhere is evidently breaking away from the old dogmas and creeds of worn out religious beliefs. This is the age of individual Freedom; Freedom to believe, to think, to act for one's self.

Our modern scientific training, with its remarkable development along mechanical lines, has helped to evolve a type of individual who is actually beginning to use his newly awakened power of Reason.

He refuses, if I may use a current expression, to have his knowledge and religion handed to him on a platter. He is beginning to feel, that as an individual intelligence, he has a perfect moral right to accept or reject as he so pleases. Unfortunately, however, as is very well attested by all past history, in all great reactionary movements, man goes from one extreme to the other before finally finding a middle ground. So likewise, in the past fifty years of comparative intellectual freedom, man's reaction to the binding influence of Dogmatism has caused him to center his attention almost wholly upon the purely physical aspect of life.

But in spite of the rampant materialism of the times, there is an inherent conviction in the Human Soul, that refuses to be downed. And that is, the intuitive sensing that man is not merely a physical body only, but is in reality a spiritual being, temporarily functioning through a physical organism; but whose real abode is in a more permanent spiritual world which is intangible to the physical senses.

The various modern psychological movements are, in reality, an expression of this feeling. The New Thought; The New Psychology; Christian Science; Spiritualism, etc.—all of which testifies to the fact that various Truths or half Truths are seeping through from an unknown source and making themselves manifest in the minds of men.

Humanity is groping for the Truth. It would like to know definitely if Death ends all. But, alas, generally speaking, it is just groping. For the lure of the things which delight the physical senses is so strong, that it almost completely controls the attention of mankind as a whole.

And there, my friend, is the whole secret, namely, the controlling of Attention. You say, you want to know definitely about the principles of Life and Death. But how, may I ask you, can anyone acquire exact knowledge along any line except through personal effort, through the centering of the attention upon that which is to be learned or acquired?

Look you, the great musician; for years, his whole attention is centered upon the development of his art. He spends hours in practice, in concentrated effort. Likewise, the painter, the chemist, the botanist, the physician, the lawyer. Some of these men spend almost a whole lifetime in acquiring a working knowledge of their craft, and then, many will admit that they have merely scratched the surface.

And so then, my friend, how, I pray you, can you expect to acquire definite personal knowledge of spiritual life and conditions, unless you actually put your attention upon it?

And surely, would not the knowledge be worthy of the effort you put forth, even though it took years of study? And even if the spiritual world is intangible to your physical senses, the very fact that you have an intuitive conviction of the possi-

bility of such an existence, should convince you that Nature has planted within you the means by which to actually contact and sense this finer realm of Being.

Ah yes, my friend, even though my assertion may cause you to doubt as to my sanity, I can definitely assure you that not only have you a physical vehicle correlated to the physical world, but you also have a so-called spiritual body interpenetrating this physical body of yours, and correlated to the so-called spiritual world.

But let me assure you that you will not find it an easy task, this process of the control of attention. For at the very foundation of it all lies Self-Control. And Self-Control is not an art to be acquired at a moment's notice, in a day or a week. It comes only as the result of extreme effort. It is a development, an accomplishment—the reward of unremitting vigilance.

For the sensing of the spiritual world can only be rationally accomplished through the enlargement and extension of Consciousness. And this means that you must become more alert, more alive, more fully awake, with all of your faculties under the complete domination of your own will. For you yourself must do the work. You must awaken your dormant spiritual senses. And how can you do it, if every passing whim, every fleeting emotion, every craving and appetite can overpower the resistance of your will and make of you a mere puppet in the hands of the blind forces of Nature?

And now, my friend, do you begin to realize in some measure, the significance of Self-Control, of the ability to control the attention? Don't you see that the individual who accomplishes this remarkable work, has completely revolutionized his whole being? For instead of proceeding as hitherto, blindly and haphazardly, groping along in an almost semi-conscious manner, and governed almost completely by his purely animal instincts, he has now fully awakened to a realization of his own inherent Soul powers, and voluntarily taken over the reins of his own government; and, in fact, become Master, not only of himself but also of many of the finer forces of Nature.

Are you, then, willing to make the necessary effort? For surely it takes Will Power, Courage and a remarkable Intelli-

gence to break away from all that we hold near and dear. But let me assure you, oh friend of my youth, that nothing is really lost in the transition, but, in fact, everything is gained. For not only must "the kingdom of Heaven be taken by storm", but also, "he who would gain his life, must lose it". Are you willing?

Sincerely, your friend,

G. G.

TACTFULNESS

Before beginning a discussion of this subject, it seems important that a concise definition of the term be given, that all may understand the meaning of the term, as it is used hereinafter. Unless this is done, each of my readers will have her own concept of the term, and will apply her own definition, which may result in confusion as she progresses in her study of Tact.

Tact is acute mental discernment of the best course of action, under given circumstances; particularly in dealing with others with the intention of not offending. It is the acceptable and constructive exemplification of the soul's intuitive recognition of Right in social relations. It is the art of exemplifying one's own standard of Equity, Justice and Right, in such manner as *not to hurt or offend one's fellowmen.*

Woman—in all the great past—has recognized her physical limitations in dealing with man. She has realized that her physical weakness has lessened her ability to cope with man in the physical battle of life. She has understood the futility of trying to equal man in the combats of life which call for physical endurance and physical strength. But she likewise realized that there was another method by which she could employ her forces and pit herself against man in such manner as to defeat him in purposes where she disagreed with him. This method was that of Tact. When she found herself physically

unable to cope with the masculine element, the woman employed her subtle ability through Tact, and found this method most effectual in gaining her ends. This Tact was of the clever, politic kind which associated itself with subterfuge.

Tact, still—at the present time—is one of woman's greatest weapons in dealing with men. It is one of her characteristics of womanhood. But many of us women have come to feel that Tact is applicable only in our dealings with the opposite sex, and in business affairs. We do not appreciate the necessity of employing it daily as we go through our daily round of life and duties. We usually abandon it in our associations with friends, relatives and children, and resort to the ordinary, abrupt, concise methods. And herein lies our problem in regard to this subject. We must learn to use our art of Tactfulness in all our dealings with our fellowmen—friends, relatives, acquaintances and children.

Real Tact—the constructive variety—is an art well worthy of cultivation; and it rewards us amply for the time and effort we put forth to make it a permanent part of our character. It manifests maturity of soul, humility, kindness, refinement, unselfishness and all constructive phases of character. It broadens our minds as we learn to apply it. It develops our individuality as we learn to practice it. It unfolds our souls as we put forth the effort to help others by its use. All these results stand for evolution and unfoldment of *Self*. Therefore the cause, Tact, is a constructive art—when used with the proper motive and intent.

So many of us, as we travel our daily round of life, have the tendency to follow the path of abruptness. We express our views obtrusively. We state our personal opinions in a manner to suggest that they are the only ones of value. We decide problems harshly and unfeelingly. We endeavor to influence others and force them to our way of thinking and doing, in such manner as to offend them. We put forth no effort to practice that kind of discerning power which leads us to think of others. We manifest a decided lack of keen mental perception which prompts us to do or say things in a pleasant, acceptable manner that will be helpful and inviting to others.

We are so engrossed in our own affairs, and the things of life which directly appeal to us, that we entirely forget the individuality of those with whom we are in touch. We forget that every human being is a law unto himself, and that each must be dealt with and handled in an individual way. We lose sight of the fact that some are sensitive of soul and therefore must be handled delicately and carefully; while others are of such temperament that they must be dealt with in a sympathetic, kind, gentle and emotional manner; and yet others can be helped only by going straight to the point under consideration. In our hurry and bustle through life we overlook these little points which add so much to one's success in both business and society, if he only would give a little time to cultivating the art of Tactfulness.

If we but realized how much can be accomplished in every way by the use of intelligent and constructive Tact, we would all put forth our best efforts in applying the art as we go along, day after day, leaving our footprints upon the pathway of Time. The art consists in studying the individuality of the person with whom we are dealing, considering the circumstances, then applying discretion in saying and doing things in such manner as to avoid all offense or hurt. It is simple and demands only a little effort, but its results are far reaching and lasting. The tactful person who manifests an unselfishness of soul by considering the feelings of others, always has friends, tried and true. He has the confidence and respect of all people; as a result, success is sure to follow his efforts.

In another work I have given an illustration of Tact on the part of one friend in his dealings with another. It is so apropos in this connection that I shall quote it:

"Suppose you had a small child as a protege. For some reason you find it your responsibility to transport the child to a destination some miles away. There are two roads leading to this place. One is a straight, short road, leading direct; the other a devious, long and indirect way. You know that the straight road is beset with many dangers. At one point is a nest of rattlesnakes. A short distance away is a dangerous river crossing. Beyond that is known to be a robber's den.

You know the entire road to be rough and difficult. You cannot feel sure of the safe delivery of your child at the destination. On the other hand, you realize that the longer route of travel is safer, smoother and easier all the way. There are no grave dangers to face and meet. You are comparatively sure that your protege will be safely transported.

"You also realize that if this child is exposed to these dangers, fear will be awakened in his soul, as well as resentment for you, because you are the one who exposed him. You realize that you will lose his confidence. In future he will rebel against following you for fear he will be led through similar pitfalls of danger. Whereas, if you follow the safe route you will maintain the child's confidence, love and trust, and continue to wield a good influence over him.

"Now, which route would you travel? Would you travel the straight and dangerous path, or the devious and safe road?"

I think you, dear reader, will agree, as did the friend, to take the longer route. In so doing you would exercise constructive Tact. This same principle holds true in our dealings with individuals. If we desire to gain and hold the friendship, confidence, love and trust of a person, we must lead him gently to this destination, by the devious, safer road, and avoid all obstacles on the way, so far as this may be possible. By the use of Tact we must avoid dangerous frictions, prejudices, idiosyncracies, interferences and encumbrances and, with consideration, kindness and unselfishness, keep the pathway smooth, safe and easy. It will establish confidence in our wisdom, trust in our friendship and faith in our unselfishness.

It might be helpful for us to carry the mental picture that each person with whom we must deal is a protege, and that it is our responsibility to transport him to the beautiful Land of Friendship and Confidence. There are several roads leading to this land and, by the use of Tact as our conveyance, we will discern which road is the safer and surer and then follow that course until our destination is reached. This concept might be helpful in keeping before us the application of Tactfulness.

Suppose you have two friends who are mutually interested in establishing a line of business which you know to be unsound

and unprofitable. You wish to be of service to these friends by helping them to avoid the rocks of disappointment, failure and financial loss. The one friend is a practical, hard-headed individual who prides himself on his reasoning power and pragmatism. The other is a direct antithesis, in that he is of the æsthetic, emotional, temperamental type who prides himself on his love of the beautiful things of life. Now, in your effort to serve these friends, would you employ the same method in bringing to their attention your knowledge of the unsound business which they contemplate? Would you speak in the same style of language to both of them? Would you appeal to the same characteristics in both?

Not if you were wise; for you would know that the reasoning method employed in convincing the first friend of his ultimate failure, would make no impression on the mind of the second—and vice versa. If you were wise, you would analyze the individual characteristics and would study how best to approach each, so as to employ the method that would best convey your thoughts and efforts in the line of service: in so doing you would employ Tact.

In a discussion which took place between two women, it developed that Mrs. C. believed Tact was nothing more than refined deception. She made no pretence of exemplifying Tactfulness, for she believed in being perfectly frank and honest in all things, and not "beating about the bush"—as she called it. Mrs. M. asked her if she had ever studied the definitions of the terms "Tact" and "Deception"; and, if so, what was the essential difference between them. Mrs. C. replied that she had not definitely studied them; but, to her, Tact and Deception were synonymous—except that Tact was a cleverer and finer way of being deceitful.

Mrs. M. proceeded to point out to Mrs. C. the real difference between the terms, and explained that *Motive* and *Intent* constitute the essential difference. She analyzed in this way: Tact—in dealing with others—is employed with the Motive and Intent of saving the other individual from embarrassment, humiliation, hurt or offense. The Motive and Intent are entirely worthy, constructive and unselfish. Deception is em-

ployed with the Motive and Intent of deliberately deceiving, or misleading others. The Motive and Intent are unworthy, destructive and selfish. So, the words are *not* synonymous Then she said:

"Mrs. C., suppose a woman whom you had met only once or twice should come to you and ask how you liked her new suit. Suppose you thought it ugly, unbecoming and in poor taste. Would you say to this woman, frankly and curtly, 'I do not like it. It is ugly. It is unbecoming and wholly out of taste'?"

"No," answered Mrs. C. "I would pick out some good feature of it, the cut, or the material, or the color, and comment on those; but I wouldn't say I *liked* the suit, if I *didn't*. Of course, I couldn't tell a stranger what I thought of it, could I?"

"Exactly. Now you are getting at the point. That is what I am trying to convey to you. Now, that woman, if you answered her in that manner, would leave you with a feeling of kindliness in her soul toward you, and a confidence in your good sense of taste. She would feel friendly toward you and interested in you. Now wouldn't that be worth your effort to be considerate? Would you feel that you had practiced deception?"

Mrs. C. confessed she would not feel that she has employed deception.

"Then," said Mrs. M., "you employed *Tact*, and you did a constructive and nice thing in employing it. You admit you did not practice deception; yet you also must admit that you did not tell the absolute truth. Why? Because, you realized that if you abruptly and curtly stated your true opinion, the woman would have been offended, and a barrier would have been erected between you which, ever after, would stand in your way of mutual friendship and service. Because you exercised Tact, you opened the way to future friendship and companionship and the woman responded to your effort by showing her good will toward you. Now do you see your mistake? And do you admit that Tact is worth cultivation?" Mrs. C. admitted it.

In dealing with associates, friends or children, there is a

threefold goal toward which we must strive: 1. Confidence. 2. Friendship. 3. Service.

Tact is one of the main roads by which we attain this goal; and it is one of the most essential and important ways which leads direct to that goal.

Let us now specifically apply the principle to mothers: How many mothers there are who seem to think the only way to discipline and rear their children is by force. How many resort to scolding and active opposition. How very many speak and act harshly to their children, in a way which offends and wounds their sensitive souls. Alas, there are only too many who follow this course. If they but knew it, they are following a wrong road which accomplishes obedience through *Fear*, it is true, but results finally in causing the children to become sullen, resentful, unhappy and discourteous, and in driving them from the home to find other friends, confidantes and advisers who possess a gentler way of leading and influencing them.

The tactful mother becomes to her children what tactful outsiders become to the children of the tactless mother. She wins their admiration, their friendship, their confidence, their good will, their love, their obedience and their respect.

Let me relate a few incidents in the life of a family of eight children, to illustrate how a tactful mother handles problems which are common to most mothers: Her second youngest child, a son of six years, had a destructive streak in his makeup which impelled him to destroy every toy he possessed, those of his brothers and sisters and, in fact, anything and everything he could lay his hands on that was destructible. The mother knew that the use of force aroused his anger and made him even more destructive than before. After studying the problem she began to handle the boy with Tact. She began by saving up all the rubbish, discarded toys, books, magazines, old clothes, etc., during the week. On Saturday of each week she assembled these things in the playroom, invited Jimmie down with her, and deliberately proceeded to destroy them with him. When they finished she would make an appointment with him for the next Saturday to repeat the affair. During the week

when Jim began to indulge his destructiveness, she would wisely attract his attention to something else, or take him for a walk, or in some other way divert his attention, until Saturday.

With his destructive desire satisfied each week, and his interest growing in things which his mother brought to his attention, Jim's destructive desire began to wane. He lost the pleasure which he formerly experienced. When he was seven years old, this destructiveness had been almost eliminated, and he still retained confidence and trust in his mother; for his little mind never guessed that she had tactfully cured him of his habit. His sensitive soul was unhurt and unoffended. He looked upon his mother as a splendid companion.

Her twelve-year-old son, who hated arithmetic and who refused to study it, was handled as follows: At the dinner table, or in the family circle, she would ask the older children and the father some question relative to finances. For instance, on one occasion she asked them to figure this problem for her: If someone gave you a penny, and offered to double the number of pennies each day for a year, how much money would you have at the end of a year? They all joined in figuring it out. This attracted Bob's interest, when he heard the vast amount it would be at the end of the year. Another day she would suggest interest problems, and the other children would lend themselves to the solution. Then other financial problems of the home were suggested, until soon Bob manifested an active interest in the solution of these problems, and his monthly report card showed that his interest extended to his study of arithmetic in school.

One day Ralph—the nineteen-year-old son—took his mother aside and confided to her that he thought he was in love. He named a young girl of their church as his idol. The mother knew this girl to be a frivolous, light-headed, flashy young woman, with no high ideals and no concept of the meaning of true womanhood. This wise mother made no effort to preach to her son, nor to disparage the girl; for well she knew that such tactics would only force the boy away from her. :

lead him to think more of the girl. It would only cause him to lose confidence in her judgment.

She kept the boy's confidence. But that evening, as all were seated in the living room, she asked each of the older children, and the husband, what they deemed the most admirable characteristics of a true woman; which were the qualities of character most admired by people, and which constituted the basis of a successful wife and mother. They discussed the subject back and forth among themselves and finally made a list of the most desirable qualities of a noble woman's character. None of the circle even guessed the mother's motive.

Usually the evenings in this home were devoted to reading aloud, each member taking his turn at reading. The mother usually chose the books, with suggestions from the various members. But now she made it her business to choose such books as dealt directly with the highest type of womanhood, and those in which this womanhood took special prominence. For a month she continued this and, at times, led to discussions which contrasted various types to bring out the admirable characteristics, as well as the unlovely ones. Then, to cap the climax, she gave a dinner party for her older children. To this she invited five lovely, clean, wholesome young women of high ideals, and also the "idol" of her son, Ralph, together with some young men friends. The young folks had a most enjoyable time, never with an inkling of the mother's great purpose underneath it all.

For weeks after this dinner the mother noted that Ralph was unusually quiet and self-absorbed. The others mentioned it to her, but she gave no hint of it and discouraged the children in speaking of it. However, in her own mind, she wondered what results her efforts were effecting.

About a month later her patience and wisdom were rewarded. Ralph came to her and told her that he had learned a big lesson, and that she had taught it to him. He explained that the reading they had done under her supervision, together with their discussions, had led him to see that Ruth was not a high type of young womanhood and did not represent his ideal. At the dinner party he could not help noticing the poor con-

trast between her and the other girls, and had actually felt ashamed of Ruth, he confessed. He was convinced that he did not, and never could, love such a girl, and he was glad he had learned that fact.

They talked for a time on the subject of true womanhood: then Ralph put his arms about his mother, kissed her and said: "Mother dear, when I love a woman, I want her to be just like *you*."

This was her reward for Tactfulness. Was it worth the effort?

Yes. Tact is the mother's open sesame to love, confidence, companionship and unselfish service. It is a salient characteristic of true womanhood.

NONETA RICHARDSON.

GREATNESS

I like the man who faces what he must
With step triumphant and a heart of cheer,
Who fights the daily battle without fear,
Sees the hopes fail, yet keeps unfaltering trust
That God is God—that somehow, true and just,
His plans work out for mortals; not a tear
Is shed when fortune, which the world holds dear,
Falls from his grasp; better with love a crust
Than living in dishonor; envies not
Nor loses faith in man, but does his best;
Nor even murmurs at his humbler lot,
But with a smile and words of hope gives zest
To every toiler. He alone is great
Who, by a life heroic, conquers fate.

—SARAH KNOWLES BOLTON.

MAN'S INHERITANCE OF APPETITES, PASSIONS, EMOTIONS, IMPULSES AND DESIRES

By Eola W. Hoswell

Man is—SOUL—

On the physical plane he is possessed of or equipped with—

A physical body, a spiritual body

FACULTIES (or Capacities) the INVOLUNTARY ATTRIBUTES OF THE SOUL, which are	CONSCIOUSNESS and SELF-CONSCIOUSNESS INTUITION MEMORY CONSCIENCE
ATTRIBUTES OF SOUL POWERS the VOLUNTARY THE SOUL, which are	REASON INDEPENDENT CHOICE AN INDEPENDENT, SELF-CONSCIOUS, RATIONAL VOLITION.

and

"ONE FULL SET OF APPETITES, PASSIONS, EMOTIONS, IMPULSES and DESIRES."

By means of *use* of this "possession" or equipment, Soul makes its journey of evolvement through time and space.

The evolutionary field of growth and unfoldment is the battle ground of struggle for supremacy, between the millions of atoms of Intelligence, comprised and involved within the Four Life-Elements in Nature, which constitute man's Being.

Until man achieves, independently, full, *conscious*, self-mastery, *"self-possession"*, Soul is in a state or condition of more or less *subjectivity*, to those atoms of Intelligence which compose and are *active* within the Appetites, Passions, Emotions, Impulses and Desires.

In this study and analysis we will strive to determine how and why.

There are two fundamental principles of Nature: the constructive and the destructive, upon which all integration and disintegration depend.

Man's primary duty is, to be able to "identify each and to conform his life to the constructive", that the primary purpose of Being may be fulfilled.

In the evolutionary process, the eternal struggle for mastery and conquest lies between the voluntary and the involuntary attributes of Soul, on the plane of the appetites, passions, emotions, impulses and desires, hence man's reason and need to *know* the scientific and Constructive purpose and function of this essential portion of his Being, in relation to his development and growth.

The Appetites, Passions, Emotions, Impulses and Desires constitute a normal, legitimate part of man's organization, within the involuntary attributes of Soul and when exercised according to Nature's plan and purpose are the Constructive foundation upon which man unfolds all the potential, spiritual possibilities of his Nature.

The definite, specific condition which governs and determines a *Constructive result* of his efforts and activities is, the right use of the Faculties (or Capacities) and Powers, to control, guide and direct all of the Involuntary Attributes of his Being.

There are two possible aspects of every activity in life, one Constructive and one Destructive, and it is man's business and privilege to determine which shall rule his kingdom.

APPETITE

Is a natural normal call or craving for food to nourish and sustain the physical body, through the process of its development and growth. Or, Appetite (perverted) is an abnormal demand for satisfaction, of entities out of alignment with the Soul Life-Element.

This craving appetite is *impelled* by forces and influences not yet in equilibrium, or harmony with the Constructive Principle, creating what is called a "false" or depraved appetite, as for drink, drugs or any form of "self-indulgence" which is destructive in its nature and results upon the human organism. Soul's *responsibility* is to be able to identify the form and nature of appetite, as it presents its *claim* for gratification and

to possess the strength and moral courage to respond or satisfy only that which constructively contributes to the Being, those elements which promote and secure health and growth.

PASSION

Is an extreme, exaggerated, intense, intemperate activity within man's emotional nature. Eager, insistent, importunate, inordinate, willful. "Passion is irrational instinct without responsibility." (Keyserling.) Instinctive, because it rises in the Life-Element of the animal Kingdom—without Reason and has not yet been brought into co-ordinated control by the Soul Power. It is a normal inheritance of man from the lower Kingdom of Nature, through which he has (partly) evolved. But Passion must not be permitted to hold man in bondage on the Soul plane and does so only to his untold misery and ruin. Dictionary definition: "Passion is strong *feeling,* prompting to action." "The mind having lost its self-control, becomes the passive intrument of feeling." Passion usually expresses an intense eagerness without thought as to results or consequences of its expression.

The Constructive aspect of Passion may be sensed in deep joy; exhilaration; spontaniety; enthusiasm; ecstasy, the passion to know, to do, to serve, etc.

Otherwise Passion is an *intemperate* activity of force and energy of a lower Life-Element; hence, when permitted to hold sway over man and his efforts, is destructive upon his entire organism.

EMOTION

Emotion is a department of man's Nature and constitution; one-half of the foundation of Being. Without Emotion man would not be man any more than he could be man without Reason. Emotion is the counterpart and complement of Reason in human organism, an essential characteristic and factor of Equilibrium. Emotion is the realm of Intuition, Imagination, Ideality, Aspiration, Inspiration, Love.

Art, Beauty, Poetry, Music; essential refinement and sweetness of life have birth in the realm of Emotion. In fact, all

spiritual possibilities of unfoldment have their rise in Emotion —tempered and modified and equalized by a cultured Reason and Volition.

There is a definite and exceedingly *delicate line of cleavage* between the use and abuse of Emotion; between the Constructive and the Destructive possibilities of its action and expression.

The impulsive, intemperate, thoughtless, careless, uncontrolled expression of Emotion is—emotionalism, which is always destructive to both the physical and spiritual organisms: opens the Soul to subjectivity to lower planes of Intelligence, forces and influences. It creates spiritual inertia, which results in all conceivable miseries and horrors—saddest form of Soul negation.

On the other hand extinction, or utter repression of Emotion is Stoicism, which cripples and baffles man's normal, rightful Nature, leaving him cold and barren; therefore equally destructive as Emotionalism. Man's supreme and sacred Responsibility is to be constantly *aware* of this line of demarkation and to normally observe it at all times. His duty is to enrich life, not lessen it; therefore, his Responsibility for the right use of this profoundly important element of his Being.

IMPULSE

Impulse is an activity of Soul energy; an "incitation" to action; always an inner urge to some form of expression; a hasty inclination to act.

It is the opposite and antithesis of inertia; it is over active as inertia is under active, as it were.

The character of the normal Impulse is determined by the Soul's established MOTIVE and moral status at any time, therefore may be incited to action by any degree of moral, or immoral state of Consciousness; and is accordingly, Constructive or Destructive upon the Soul and its organisms, for it corresponds in its effect and results to that within the Soul which prompts and arouses it to action.

If incited by uncontrolled, undisciplined, ungoverned states of feeling, it naturally expresses through misdirected energy;

misapplied knowledge and the result is inevitably, and automatically devitalizing, disintegrating, destructive, without any exception whatsoever.

On the contrary, if Impulse is impelled by unselfish, altruistic motive and enthusiasm, the effects on all, within and without, are vital and life-giving and wholly Constructive.

Always must Impulse be guided by *reason*.

DESIRE

"Desire is the receptive Principle of Intelligence", in which every claim of the Soul awakens. Each—Appetite, Passion, Emotion, Impulse—is simply a "mode of motion", a vibratory rate of Consciousness at any given moment.

Soul *surges* with *inner urge*, during man's evolutionary processes, seeking expression through the sense organisms. (I wonder if Nirvana may not mean, simply a state of human Consciousness in which all this primitive urge has been gathered up and garnered into a harmonic, correlated *stillness?*)

Until peace and POISE are achieved, through balance, equilibrium, these elements of man's Being—the appetites, passions, emotions, impulses and Desires—play a very important part in the unfolding process.

Each has a distinctive function, and DESIRE holds them all in solution.

Each "functions according to the law of its own being", as continually interacting CAUSE and EFFECT, until Nature has satisfied every MUST of Intelligence.

Desire is the realm of the automatic, psychic processes of Nature; of the Involuntary activities of the Soul.

The Involuntary Faculties, or Capacities, present to Consciousness continually, situations, states, conditions and circumstances which the Voluntary Powers of Intelligence must adjust, adapt, direct, divert, control to moral and responsible ends and purposes. For which reason, the Involuntary instincts, proclivities, tendencies and inherited elements of Being must be raised, "lifted up", controlled, directed by Rationality and Responsible Purpose, that they may be transmuted, appro-

priated and *utilized* as integrating, Constructive factors in the process of Soul unfoldment.

Thus it is discovered and realized there are no meaningless or useless elements within Man's organism. And as he grows in self-mastery under the guidance of Pure Motive, the Wakeful Consciousness; Self-Control; the right use of his Faculties, or Capacities and Powers, he establishes a correlation, a co-ordination of both the Involuntary and the Voluntary Attributes of Soul, and each contributes its quota of power in the evolutionary process.

By means of which effort and result man becomes, as it were, free from the "offending members" of his within-ness. In other words—Master of himself.

This quality of character becomes the corner stone of his immortal temple.

He has secured "leisure from himself", which is release; Freedom; Health; Poise; Mastership.

OF GOOD AND EVIL

By EDWARDS DAVIS

It is the privilege of each individual to deny or espouse any cause; we are ever in a continual, crucial turning toward or away from the destined goal of our race. As opposed to the joyful compensation attending the prosecution of thought, grimly stands the ghoul that gluts its vitals on the false. Truth is forever posting re-valuations; obsolete measures, definitions and interpretations are ever being annulled by new conceptions. The elixir of mental vigor cannot be contaminated. Meletus, Anytus and Lycon backed by the populace of Athens, dominated by the pagan priesthood, could not corrupt the immortality-concept of Socrates; neither the pharisaical Sanhedrin, nor the parabolic Spirit of Evil, revealing by panoramic vision the material kingdoms, could despoil the pure economic theory of Jesus. We are each in turn led up to an high mountain of mundane pride and tempted; many of the enticed yield. Galileo, weakened by persecution, in his senility conformed to the

titanic majority. But inquisitorial malpractice could not annihilate the fact- thought involved in the Copernican hypothesis. Benedict Arnold yielded to the bribe of militarism; $31,375 was the price of his perfidy. Judas was corrupted for thirty pieces of silver. But the revolution of free men against political intolerance became a victory in our imperishable Democracy, and despite the greed, stupidity or vain-glory of Judas, the spiritual Kingdom of the Jesus-thought has survived. The purpose and force of the Word's thought for the good of the world, thrives. When Arnold faced his last foe, and Death stood before him, victorious, to the minister attending him he cried: "Faith! can it give me back my honor?" How nobler his departure had he died at Saratoga or Quebec! Thrice Peter denied Truth. Huss espoused it; Luther espoused it; Jeanne d'Arc espoused it; and each has been canonized by the glory of the incorruptible Truth-principle.

Falsity is truth aborted. The evil in man is the evidence of spiritual deformity. The admission of this sorry fact is not a concession to pessimism. The somniferous assumption that all is Love, that human nature is all-divine, that there is no sin, creates a fictitious world. Who but a zealot of Machiavellian credulence would rather sleep in a paradise of lies than awake on a desert to the howling of jackals. Daniel defied the beasts of superstition. There is no basilisk when death has lost its sting; the sting of it is fear. As long as a counterfeit coin can be passed as currency, the ignorant passer of it may seem to be profited. But a counterfeit wealth, a false theory, any untruth, is undependable when the inevitable reckoning day comes.

The aspiring soul of man requires and deserves the gratifying riches of Truth. Even the Soul cannot survive without its food; its sustenance is a spiritual substance. Truth's holy amulet passes the searching traveler through all labyrinths, all vicissitudes, confuses all opponents, blesses all advocates. Truth, in none of its phases, is ever a mystery after it is understood. The mystery part of it is not its inherent quality; therefore the enunciation of a truth should be plainly put. If the Truth cannot be clearly set forth, the fault is not in Truth, but in its messenger. Many minds are bothered with the complex

of confusion. Many minds, still groping in the Dark Ages, are afraid of opposing organized opinions. Hence such unillumined minds, though they may covet Truth, so long as they remain afraid of mental domination—the tyranny of the Beast—they will indulge the tendency to hide rather than to disclose candid Thought.

The human being is pitifully inclined to be secretive regarding the Soul, as if it were a feature to be veiled. To express one's thought it is sometimes necessary to repeat oneself in various phrases. By stating one's belief in paraphrases, the likelihood is increased of being understood. The purpose of language is to convey Thought. God's Thought was back of His Word. The worlds were created by the Word.

The joker of language is a platitude. Too long our dogmas have been stated in indolent platitudes. Language is the invincible and irresistible spur to progress. If the world's thinkers cannot convey thought by language as they intend it to be expressed; then the hope of moral victory is lost. Our creeds, platforms, philosophies, theories, should not be expressed ambiguously; our codes, laws, principles, should be stated in such a style as to convey Thought and cause it to be appropriated. Truth, therefore, has to battle against platitudes, false rhetoric, fine phrases, assumable axioms, the logomachy of ecclesiasticism, political chicanery. It is, therefore needful that Truth must be re-affirmed by its succession of advocates, lest it expire in smug acceptance.

All is *not* Love. Human nature is never Divine until it has been breathed upon by the recoverable Word. There *is* such a vitiating thing as sin; it is the blot on mortality's escutcheon. Humanity is *not* saved. Civilization is only a process toward culture; weighed in the balance of perfection it is found wanting—a woeful lump in which the leaven must laboriously work for countless ages. The sun's heat is estimated to last a billion years. God—and incidentally His creation—has plenty of time for the perfect fulfillment of the Deity's purposes. Man is not yet a perfected being; he is but slightly removed from the primordial strain. Babylon is hilariously undestroyed. Its fluttering banners gaudily wave along its unfallen walls.

The alleged cause of the Noachian flood is existent today—if carnality ever caused a flood! Lot's wife is still turning back to look with voluptuously adulterous eyes on her beloved Bedlam. Noah is drunk; Samson is shorn. Delilah, nude and unashamed, is still being paid to remain enthroned. Untriumphant war has not yet won peace. Cæsar, Alexander, Napoleon, are repeating themselves in new personalities. Aaron is worshipping the brazen calf, and the happy-go-lucky changers-of-lucre are still trading and hawking about their tinseled wares in the Temple. The righteous indignation of Jesus is as consistent now—in certain places—as it was two millenniums ago in Jerusalem. The hatreds among the nations, the brazen corruption of untaught peers in political high places, the ascendency of militarism, the scorn in which any agitation for pacifism is held, the bigotry of our modern priesthood of all denominations, except where occasionally some fortunate follower of the Master has touched the hem of the garment of Truth and become blessed by God's magnanimity, the vicious puritanism of Christianity's zealots, or the bigots of Mohammedanism, or the craven worshippers of fetish things, the voracity of the gentle public for scandal, the omniferous lust of men and women for the ostraeization of the erring—makes any honest observer of the present social state marvel at the omnipotent patience of God. Fortunately there are ages before us—ages before the endless generations in which we as individuals may seek a way, which being sought becomes *the* Way out of Gehanna. Some individuals happily find the Way ahead of the mass, and thereafter become the torch-bearers for all who are disposed to follow the Light-conscience, knowledge, wisdom, Truth. The Word made manifest is the Light of the world, carried on as a banner gilded with Love's coruscations by every servant willing to obey the teaching of any accredited master.

Ignorance is the cause of the curse that is upon us, the nearly incorrigible ignorance of the unthinking animal. Works cannot save us; faith cannot save us. Thought, sound thinking, logically led, the free thought that is unafraid either of opprobrium in life or obliquy in death, persistent thinking that fears no evil and is kind, that vaunteth not itself, and hails the

coming of the earth-wide stewardship, the thinking that is indulged in in solitude, in the royal hush of evening, in the gorgeous cool of dawn, thinking in the long stretches of laborious investigations when the findings of the Master's thrill us anew, with the pledge to follow their bidding to *whatever* conclusions, so long as the direction squares and parallels the tessellated floor of right and righteousness, the thought that defies the nadiric abysses of superstition, and bounds with wings above the vortices in which the clamorous multitudes swirl, through wars, pestilences, catastrophies, famines, crime-storms, panics, hope-calms, when there seems to be only confusion, and some sweet piping voice intones "Peace" when there is no peace. And neither may such thought save us, but somewhere in the caldron of experience a particle of Truth may be found, even as a speck of dust fallen from a star, with which priceless finding we may purchase swift entrance into the house of many mansions.

This better world that is to come may be attained only by bettering the one we now inhabit. The earth, in the Elysian ages that are to be, may not be peopled by ourselves, but it will be peopled by our posterity. If we love the Larger Life, which is the infinite life of God, more than we love our little selves, we will not shrink at the death of our corruptible body. Let us learn to be willing that it shall perish as the trees perish; by our fruits shall we be known.

The sins of the fathers are visited upon a coming age, even to the third and the fourth generation, but also the virtues of one age are bequeathed to future peoples. The justness of the succession of character is evident in the fact that each man living may lay claim to the heritage that he is also a free heir to all the virtues and genius of his forefathers of all the ages. Thought is cumulative. It is an inheritable asset.

So far as I know, each man lives only in one age, but it is his privilege to enjoy the attainments of all of his ancestors—all the progenitors of his era. It is each man's responsibility to increase the fullness of our world's riches; thus the individual may bless humanity's continuous inheritors. Whatever injures the age we live in, injures posterity; and whatever

blesses the present age blesses the world that is to be.

To my mind there is no demonstrable proof that I have ever lived before. On this point I assert only my own conviction, not the opinion of any other thinker, asked or hired to do my thinking for me. Mental attainment, the findings of moral facts, cannot be achieved by proxy. In the kingdom of each man's mind there should exist no alien ruler, no corrupting allegiance, no subjugation, no condescension to any mortal ruler or authority. If that assertion is true then each free thinker must constantly deny any claimant's pretention to the throne of his self-determination; each free man must repeatedly affirm his scorn at the first intrusion of any usurper, or, finding the mental citadel of his liberty invaded—the wolf in sheep's clothing, by prestige of birth, self-assumption, apostolic succession, hocus-pocus of a miracle, or what not—should be, with righteous indignation, excommunicated.

After half a century of life I am unable to devise any demonstrable argument to any other ego than my own that I, as a separate entity, shall live again. In that particular I, as Thomas—whom Jesus chose as one of his Apostles—ask "Help thou mine unbelief". I am unwilling to admit that any man holds a more ardent hope to live—not again, but without termination—than myself. Most ardently do I hope that I, some time, may find my consciousness awakened in that bourne from which few travelers return. However, in no excess of my desire must I permit a confusion in the use of terms. I hope for immortality, but I cannot say that I believe in it, for I can only believe that which I know—either empirically or by uncontrovertible evidence. I know I live—now. I expect to live—tomorrow. I cannot say that I believe I will live tomorrow—much less can I say that I believe I will live—eternally. That is a desire; it is also a hope—but it is not, at this time, a demonstrable fact within the scope of verbal expression.

As to a future life of separate entity I cannot help but apprehend a doubt; as to my present life I am forced by all my senses and faculties to know that I live. Facing the gracious universe, by the testimony of my whole heart and body I lay claim to the conviction that I am coming into a consciousness

of that which the Master may have meant when he said, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy mind, and thy neighbor as thyself." This declaration is enlarged to a supreme state of unselfishness. This is clarified by the scripture, "He that loveth his life shall lose it." Admittedly, therefore, it should not be important to me if I lose my earthly identity; candidly I am not so in love with my corruptible self that I cannot conceive of another self incomparably superior to my present mortality. My present corruptible self is so imperfect that in any future life it might be a penalty—not a reward—to be compelled to remember my present existence.

Of this, however, I have demonstrable proof—this I know: God *is*, and being the Creator of Existence, He was pre-existent to materiality. Matter is the Symbol of Thought; by the symbol we are able to apprehend the fact it signifies. When materiality has ceased to serve its purpose it ceases to exist as such. I know God *is* because I have felt the thrill of His Being when I have touched the spiritual hem of His garment—the universe. If I shall live—not again, but on—is of no moment. God shall live. One of our masters has told us that we are created in the likeness of the Father.

Science means to *know*. To have a scientific knowledge of a fact, or thing, is to possess ascertained and demonstrable truth concerning it. There are many existent truths regarding which we have no knowledge. To come into the possession of a knowledge of unrevealed truth we must seek it. Great moral truths are not revealed in bulk to the listless, the thoughtless, or the corrupt. The truth of God is not revealed to bigots, moral monsters, the cruel, spiritual imposters, false leaders, social criminals, philosophical or ecclesiastical or political hypocrites. "Blessed are the pure in heart, for they shall see God." In such proportions as we attain purity in our hearts is the vision clear. Great facts in the moral world are never revealed—so far as I know—except to the chaste in heart, who seek wisdom. "Seek and ye shall find, knock and it shall be opened unto you." The duration of the search is not specified; the date of the opening into the Temple is not foretold. Scien

tific knowledge is not given to us; it can only be attained. The seeker of wisdom must first be a student of life—an anthropologist—and as such he must first have learned to read men—to understand one's self.

Salvation, which is but another word implying a state of continuous adaptation to natural forces, comes to man—not specifically through bibles, churches, schools, preachers, priests, poets, or politicians. Salvation comes to us of wisdom, as wisdom comes of knowledge, experience, the possession of ethical facts; ethical knowledge, soul-experience, comes to us by seeking spiritual Truth in cosmic nature and the genus man—in a word: pantology.

The world that is to be may be the more surely watched by learning to be content with and by keeping in harmony with the world that is. This state of spiritual contentment with God's world helps to adapt us to that sphere in which God has allotted our lives. To do the work of God is, therefore, not so much a duty as a privilege. Except in rare and exalted instances, the world in which I now live is the only world I know; all my present joys are confined to it, and my supreme obligation is limited to its betterment.

This theory, so far as we may be capable of putting it into practice, the love of a man for his fellows, for his comrade-souls who have gone before, the comrade-souls that are to be in all the ages yet to come, has been the real cause of that betterment which has hitherto blessed the human race.

A betterment in society is called progress, a progression toward the Light which mortality cannot behold because it is a celestial property, yet reason backed by human experience urges us to attempt to apprehend—the universe—of Love.

"WHAT CAN I MAKE OUT OF IT?"

By Haldan Thomas

The Age of Commercialism and Materialism started some time back in the last century. So it is said, and seemingly believed. I won't attempt to deny it. But it might be pertinent to suggest, however, that probably the age of materialism began when this material world was formed. And it may be that the age of commercialism is nearly as old. Certainly Adam and Eve hankered to do a little bartering on their own account way back in the Garden of Eden. And men and women have persistently indulged in the occupation ever since.

Perhaps in America the commercial spirit is very conspicuous, for we Americans are somewhat frank about ourselves. Maybe without the consciousness or intent of being frank. But we are young, and have not outgrown our arrogance of youth, nor the importance that youth claims as its own. Youth can afford to be frank. At least, it doesn't seem to care about consequences.

Then again, not only are American men saturated with commercialism, but the women and children as well are deeply intrigued. The favorite topic of conversation in the majority of American homes, at breakfast, at luncheon, and again at dinner, when the family is gathered about the table, is something that pertains to commerce. These are burning questions for everyone: "What can I make out of it? What can it do for me?"

This is, perhaps, the reason for the rapid rise of stock corporations in the closing days of the last century. It may account for the real estate booms in various parts of the country. It might make plain the vogue of wild-cat oil promotions, and the "blue sky" selling schemes. We are a nation of buyers and sellers—with a leaning toward speculation. Sometimes a decided leaning.

It can be noted, too, that our attention has not always been directed to things material. We will just as soon take a "flyer" into things spiritual or the Unknown. That is, if the chances of success are pretty good. Quite a goodly number of

citizens and visitors from other countries, have risen amongst us, and are glad to buy and sell philosophy, religion, metaphysics, wisdom, or what have you. Note the rapid rise of the various cults which have flourished in our broad land. Read carefully the glowing prospectuses, of what they have to offer, and what they will do for you. Hurrah! There is a rummage sale in wisdom! Salvation is certainly cheap at the price offered!

Could there be anything designed more likely to awaken the imagination and the cupidity of our nation at large, than the flaming announcements of the discovery of certain "keys"? "Keys to Wealth", "Keys to Health", "Keys to Success", "Keys to Mind Power", "Keys to Longevity", and so on and so forth, *absurdum* and *ad nauseum*.

And so, trained in this commercial age, there are people who when first they contact the Harmonic Philosophy, outlined and elucidated in the four great books, want to know what it will do for them, what it will make for them, what they will get out of it. Well, they are running true to form.

However, it is not long before they will realize that soul growth and unfoldment, and spiritual advancement is not promised to a suffering humanity at any special discount price. A penny's worth of bread can be bought with a penny. And the Harmonic Philosophy makes plain at the start, that spirituality and character building and mastership are gained only by the expenditure of persistent personal effort. The living of the life according to your highest moral ideas is the only way to reap the benefits of what is shown in the Harmonic Philosophy. Experience is the great teacher. Wisdom cannot be bought—even by men who place a price on everything. It can be earned only through personal effort and personal experience.

The great value of the philosophy to mankind to me, is the stress it places upon personal effort and personal achievement. Awakening man to his personal responsibilities, it will awaken him to his powers and capacities. Putting man upright on his own feet, he will learn to walk and to run.

There are no flaming placards advertising the Harmonic Philosophy, to free you from any of the ills of mankind, nor

promising any short cut to spiritual Unfoldment, nor is any wisdom for sale at reduced rates. You are to pay for your own salvation, and in such coin as you have and will earn. The Harmonic Philosophy cannot plow your field, and sow your grain, and allow you to reap the harvest. All the labor must be done by you.

The Harmonic Philosophy points out the Constructive and the Destructive ways of living. The Great Work is your work. It is an individual work lasting throughout the ages. That is its power. That is its greatness.

THE QUESTION BOX

Question: In Vol. 3, page 95, second paragraph, is the following statement: "All data which cannot be reduced in their final analysis to a basis of 'personal experience' are held by it as *qualified*, and subject to further and more complete verification."

I am of the opinion that a typographical error exists and should read "unqualified". Am I correct?

Answer: Merely because you happen to be mistaken, in this particular instance, please do not feel the least sense of humiliation or regret for having written me concerning this item. However, the quotation to which you refer is exactly as I intended to express it.

If you will go back once more to that paragraph and read it very carefully, you will see that if I had used the word "unqualified" it would mean that such data as cannot be reduced to the basis of "personal experience" would be "absolute knowledge". That is just the opposite of what I intended to say and did say. I meant that any data which cannot be reduced to a personal experience does not reach the dignity of exact knowledge or science.

Question: It is a matter of immense interest to learn from the Magazine, the Great Work in America, that there is a representative of the School in England. And as it is a matter of great difficulty to keep in touch with the American School, may

I take the liberty to inquire whether it would not be possible for me to be permitted to seek the assitance of the Elder Brother on this side of the Atlantic, in preference to plodding away alone under all the disadvantages of distance and want of personal touch which is not possible when one is so far separated from the source of guidance?

Answer: My dear Friend, I readily can understand your interest in learning of the English Master, and I am in position to appreciate just what it would mean to you to be in close touch with him and have the benefit of the personal contact. I wish it were possible for me to satisfy this craving of your soul, and thus be of the greatest possible help to you. But unfortunately this is impossible; and I am sure you will understand when I say that, at the present time, and for a number of years past, the English Member of the Great School, together with a number of the other Members from other countries, is in India, working with those Masters who work in, and from within, the Central Temple. Their work there is carried on secretly.

Just how long he will continue to remain there, I cannot say; nor would I feel free to say if I knew, without his permission.

I have taken the liberty of answering this inquiry through the channels of the Question Box because I think the question and answer may be of interest to some of our other English Students and Friends of the Work.

Question: Very recently my dear husband has passed out of this life, after months of excruciating pain and suffering. He died in the throes of the most intense agony, due to a physical disease. Since his death I have come in touch with The Great Work, and would like to ask you if this suffering continues on the spiritual side of life, and if there is disease there, such as we have in the physical life?

Answer: From the foregoing question I judge that my questioner has not read Vol. IV of the Harmonic Series, as this question is definitely answered therein. For her benefit, and for the benefit of other readers of our little Question Box who have not read and studied this volume, and who might be inter-

ested in the answer, I am going to quote from The Great Known, Vol. IV of the Harmonic Series, page 150.

The question was asked: "Is there such a thing as disease and suffering in the spiritual world?" The answer reads as follows:

"Not in the sense you see it and know it in the physical world. The five spiritual senses are even more susceptible to harmony, as well as to discord, than are the five physical senses. That is to say, it is possible for those in the spiritual life to suffer from unpleasant and painful sensations which have their causes in their material environment, as intensely as it is for us in this physical environment. Discord is quite as painful to spiritual individuals as it is to us. Disease, in its essential nature, is discord. But herein lies the fundamental difference between the two lives. Spiritual individuals know the Law that governs these things in that life, far better than it is possible for us in the physical life to know them. Hence, they know how to conduct themselves in such manner as to hold themselves constantly in alignment with the fundamental principle of harmony, and to obtain therefrom the deepest possible pleasure. And since all intelligent beings prefer enjoyment to sorrow, pleasure to pain, happiness to unhappiness, joy to grief, harmony to discord, and delightful sensations to disagreeable ones, it is but natural to those of the spiritual life so to conduct themselves as to avoid all that tends toward inharmony and unhappiness and derive for themselves the highest possibilities of harmony and happiness. In other words, while suffering—and even what you would term disease—are possible in the spiritual world, they seldom exist because they understand the Law and so live their lives as to avoid them. Hence, they invite and invoke only the beneficent effects of the Law of Harmony.

"It must be remembered, however, that these results follow only from the evolutionary education and advancement upon the spirit plane. In the first spiritual plane we do find not only inharmony, but the conditions which are analogous to disease upon the physical plane—with the single exception that

the disintegrating processes of physical disease do not obtain there."

Question: Must not the extent of giving of a student be limited in all cases by the personal responsibilities of the individual? For example: a Student may be sincerely interested in the success of the Sadol Movement; but this Movement does not demand that a Student give of his time and effort to such an extent that he neglect his own personal responsibilities in the living of his life.

It is very improbable that a Student may overdo his giving, and the lesson on giving, as elucidated in the December Harmonic Supplement Booklet should be taken to heart and acted upon by all earnest students. Unfortunately, at the present stage of society's evolution, there are so many selfish persons who only desire to receive from others, giving in return as little as they can, that there is a distinct tendency for such persons to impose upon an individual who displays an unselfish, altruistic attitude, making such an attitude extremely hard to maintain on his part, although it is certainly worthy of the student's best efforts to achieve unselfishness.

Answer: The question of the extent of giving is an individual problem, based on the law of Personal Responsibility. Each person must use his own good judgment and discrimination in his giving, as in his receiving.

TK.

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